

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3710.
NEW SERIES, No. 814.]

LONDON, SATURDAY, AUGUST 2, 1913.

[ONE PENNY.]

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 3.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. G. LANSDOWN.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. Dr. CRESSEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
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 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. W. H. DRUMMOND.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. G. E. LEE, B.A.; 6.30, Mr. C. A. PIPER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Mr. J. W. JONES, of Manchester College.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, Mr. F. G. BARRETT AYRES; 7.0, Mr. A. J. HEALE.
 Kentish Town, Clarence-road, N.W., no morning service; 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, closed during August.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, Mr. F. EDWIN ALLEN.
 Peckham, Avondale-road, 11, Rev. G. MAURICE ELLIOTT; 6.30, Mr. E. WILKES SMITH.
 Richmond, Free Church, Ormond-road, closed during August.
 Stoke Newington Green, 11.15, Mr. HOWARD YOUNG.
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. G. E. LEE, B.A.
 University Hall, Gordon-square, W.C., no service. Service will be resumed on September 21.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. T. COLYER.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

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 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street. Closed till September 7.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
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OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

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SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. S. MATHERS, M.A.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.

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DEATH.

VANCESMITH. — On July 27, Hubert Crompton Grisbrook, only son of the late Philip Vancesmith, M.A., and of Mrs. Philip Vancesmith, of Villa Montrose, Cannes.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE Women's Suffrage Pilgrimage came to an impressive conclusion in London last Saturday. The whole movement has been admirably organised, and carried through quite as much with the definite object of educating public opinion as of making an impressive spectacular display. But in both directions it has won a well-deserved success. It has demonstrated to the country, as Mrs. Fawcett pointed out, the mass and power of the constitutional non-militant Suffragists, and has made people in the towns and villages realise that there are thousands of non-militant women as devoted to the cause of women's suffrage as any other body of women in the country. The speeches at the final meeting in Hyde Park were marked by the same buoyant and dignified tone, and were happily free from threatenings or futile anger. There is still a great work to be done in the education and strengthening of public opinion; and the Pilgrims evidently realise that this must be accomplished by methods of sympathy and conciliation coupled with a bold advocacy of their cause, and by remaining absolutely loyal to the principle enunciated by Miss Margaret Robertson, that "a cause founded on right and justice can only be advanced by righteous methods."

WE print to-day the second part of our special report of the International Congress of Free Christianity and Religious Progress at Paris. In spite of a crowded programme and a few conspicuous names we fear it must be confessed that the proceedings have failed to arouse any widespread public interest. Probably, like many other good things, it has gone on long enough on the lines which were originally marked out for it, and needs the stimulus of new ideas and a fresh outlook. The committee, or such members of a

scattered international body as are able to do so, would be well advised to meet in London before long, with a view to consultation about the future. One matter of urgency is the consideration of the advantage of trying any longer to combine a congress of learned men with a large summer excursion, in which the holiday spirit is the predominant interest. Another is the need of enlisting the active co-operation of groups of liberal thinkers in our own country and elsewhere in the work of the Congress. The general secretary, Dr. Wendte, has done splendid service, and the success so far achieved redounds greatly to his credit, but it requires many minds to keep the movement out of the ruts of habit, and to look east and west and north and south at the same time.

THE Mental Deficiency Bill passed its third reading in the House of Commons on Wednesday night. It is an attempt to deal with a very difficult social problem, but we doubt whether public opinion will view it with much favour if extensive use is made of its compulsory provisions. The difficulty of finding a legal definition of mental deficiency, and the danger of official interference with the poor man's domestic affairs which would not be tolerated in the case of the rich, are its two most vulnerable points. We believe that a better way might have been found by a large extension of public aid for voluntary homes for defectives, and by piecemeal legislation dealing with certain definite problems which are familiar to all Poor Law Guardians. The present Bill runs the risks inseparable from legislation promoted by a compact body of experts with, at most, a listless acquiescence on the part of the public who will feel the pressure of its provisions in their daily lives.

THERE will be widespread satisfaction at the plain and emphatic answer given by the Home Secretary to a question about the forcible abduction of girls in London. The police, he said, were not aware of any such case. Many tales of a similar char-

acter had been circulated in London, but in no case had the police been able to find evidence of their truth. It will be remembered that lurid stories of this kind, most of them bearing a strong family likeness, were current a short time ago. They were accepted without serious examination, and people who ventured to regard them with suspicion were looked upon as moral weaklings, almost as apologists for gross forms of sin. It was all incidental to the state of passionate excitement aroused by the agitation against the White Slave Traffic. Startled into a sudden recognition of terrible evils, many people allowed their indignation to betray them into the mood in which nothing seemed too bad to believe or too horrible to be true.

THE charity which thinketh no evil may easily make us gently blind to many things which we ought to see and to hate. But, allied with common sense and a robust conscience, it is as essential to good citizenship as it is to religion. Everything which accentuates and deepens the shadows of human depravity ought to be met with a healthy instinct of scepticism. We have no right to accept almost incredibly horrible stories about other people until we must. The mood in which we say that nothing is too bad to be true, and therefore evidence does not matter, comes dangerously near to the sin of loving darkness rather than light. There have been too many disquieting attempts lately to defend Christianity by denouncing the abandoned wickedness of our civilisation, and to promote moral reform by the ready acceptance of every horrible story which seems to strengthen our case. There is evil enough in the world without making it worse by exaggeration. In any case it is an occasion for unfeigned rejoicing by the honest and good heart when any tale of wickedness is disproved, or we have ground for believing that things, in any direction, are not so bad as we once believed.

THE Grand Committee on the Insurance Act Amendment Bill has accepted a new clause, which provides that maternity

benefit shall be paid directly to the wife, not as at present to the husband, or to any person nominated by her. Mr. Masterman acknowledged that there was a certain amount of abuse of maternity benefit, and that ought to be remedied. But the cases of abuse were but a small percentage. In the vast majority of cases the payment to the husband was expended for the benefit of the wife and child. The new clause is still subject to modification, and we hope that in its final form it will be so framed as not to discriminate against the husband, because he is a person not to be trusted. To do so would be very unfair and would cast an unmerited slur upon the majority of working-class homes, where the father is quite as honourable, as just and affectionate in his relations to wife and child, as competent and willing to do all he can, as any other self-respecting member of the community. It is emphatically a matter where the method of rough generalisation from a few bad cases does not apply.

* * *

THE case of the Rev. George Jackson, to which we made reference last week, has been finally disposed of by the Pastoral Session of the Wesleyan Conference. A special committee reported on the incriminated Fernley Lecture in terms which at once ratified its orthodoxy and administered a judicious rebuke to its inconvenient outspokenness. Their report, which shows the hand of the ecclesiastical diplomatist, anxious to conciliate all parties, in almost every line, was adopted by 336 votes to 27. It was in the following terms:—

(1) That Mr. Jackson's evident desire and aim in the Fernley Lecture is to restate and maintain in the light of modern knowledge the authority of Holy Scripture and faith in Jesus Christ as Saviour and Lord.

(2) The Committee is confirmed in that opinion by Mr. Jackson's frank and emphatic personal assurance that he is in perfect general accord with the system of doctrine contained in our standards.

(3) The Committee regrets that the book contains statements which are insufficiently guarded, unhappily expressed, and liable to be misunderstood.

(4) Nevertheless, the Committee unanimously agrees that, rightly understood, the teaching of the book as a whole does not set aside the authority of Holy Scripture nor invalidate the authority of Our Lord in any matters of faith or practice, and is not in conflict with our standards.

The awkward question of heresy has thus been dismissed into limbo for a season. As Dr. Scott Lidgett remarked, truth can never suffer by the most fearless investigation—one of the obvious platitudes for such an occasion, when oil is needed for troubled waters, which may mean everything or nothing, according to the mind of the speaker.

THE LIBERAL CHRISTIAN PULPIT

THE WOMEN'S PILGRIMAGE AND ITS MORAL SIGNIFICANCE.

BY THE REV. H. E. B. SPEIGHT, M.A.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—GALATIANS iii. 28.

DEEP convictions have always found outward expression, and when they are collective convictions, convictions shared by many, they find social, collective expression. Religious ritual and the part it has played is a witness of the truth of this statement. It is said the curious phrase "the goings of God" (Psalm lxviii.) refers to sacred processions. We are all familiar with the Moslem Pilgrimage to Mecca and the procession around the Kaabah, or sacred stone. Not to refer to Egypt, Babylonia, Assyria, we may recall that of the early Christians it has been recorded, "They were accustomed to offer themselves to God by processions and hymns for their creation and preservation and the regular alternation of the seasons." Of course, an open-air life, naturally to those living in warmer climates, was a life depending on the unfailing regularity with which the "duteous sun" and the stars performed their courses, and so to circle round in a religious dance was a dramatic way of doing on earth God's will as it is visibly done in the heavens. To-day we are reviving the simpler, open-air life, and, as a consequence, there is a revival of the open and public association in processions and demonstrations of those united by a common cause. An instance of this was seen in the processional use of the Litany at Easter, 1910, when clergy and laity together chanting solemn supplications for the nation, marched through the metropolis to our national cathedral of St. Paul's. It is a stirring sight to see an enthusiastic collective movement. We are more appreciative to-day of the symbolic significance of a mass of people moving in a single direction or converging on a single point, and we are more appreciative of the influence exerted by a crowd on the individuals who compose it and on those who watch it.

The great march on London of women pilgrims from all parts of the country has made a profound impression on many whose minds have been impervious to arguments and reason. The mere sight of such numbers of women, obviously responsible and intelligent, and, in many cases, women of great achievement in their chosen line of life, coming from many parts, and in a thousand-and-one ways differing in outlook, training, and

A Sermon preached at Essex Church, The Mall, Notting Hill Gate, W., on July 27.

experience, but converging on a single point in their agreement to one great issue—such a sight has stirred the imagination where eloquence and learning could never have convinced the mind.

The idea of pilgrimages is not unfamiliar. From the pilgrimages to Canterbury and other holy shrines in our own land to the Haj, the annual migration of thousands of Moslems across the sands of Syria and Arabia, there is a long line of pilgrimages of great social significance. Never, however, was there a pilgrimage inspired by such universal loyalty to a clearly conceived and definite purpose, in which, at the same time, the purpose has been intelligently adopted by each single pilgrim. The composition of this women's pilgrimage has been remarkable. Workers in every sphere, women eminent in education, literature, municipal service, the healing arts, journalism, even more, women obscure, but daily employed in industrial and commercial life, have marched shoulder to shoulder along the main highways of Britain. Now, to ignore this, and to under-estimate the strength and the extent of the feeling it represent is to run a grave danger, the danger of deliberately delaying the coming of that day when the legislation, and even the high policy of our nation and empire, shall be really representative and the intelligent opinion of *all* the citizens who bear the burdens imposed by legislation, and who are committed to the high policy which, from time to time, our executive Government determines. For it is in the first place a *rational demand*. If the privileges of citizenship carry responsibility, surely it is equally true that the burdens of citizenship confer rights. The law is never imposed on persons constitutionally unable to appreciate the purpose for which, and the spirit in which, it is enacted—except, indeed, in the case of the feeble-minded or the uncivilised. Further, it is a *natural and inevitable demand*. It is simply because we have admitted the principle of compulsory and universal education; in other words, because we have declined to admit that women are, need be, or should be, either feeble-minded or uncivilised, that the demand has arisen. Educate a miner or a worker at the loom so that his mind has a wider horizon, and there will be one inevitable result: his standard of life, of comfort, of leisure, of opportunities of travel and information, for himself, and even more for his family, will rise. Similarly, educate women—in the real sense of the word, understanding that true education means the giving of opportunities for all-round development—educate women, I say, and their interests will multiply, they will appreciate the meaning, the force, and the effect of laws

bearing upon their work in life. Can we wonder that they will even claim a voice in the selection and framing of such laws? I repeat, it is an inevitable, natural demand, which logically follows from what the nation has already admitted, *i.e.*, the general fitness of women for education and for bearing the burdens of citizenship. Thirdly, it is a spontaneous, not an artificial, demand. The achievement of yesterday simply made articulate at one moment from nineteen platforms what has been finding expression in different ways for half a century. Remember the sacrifices of women. I do not refer to artificial or advertised, but to unsought sacrifices. For example, the doors of the universities and the professions have been but grudgingly opened to women, and in some cases they are still bolted and barred. Or, again, we cannot overlook the disadvantages of women at law. It was significant to see yesterday in a daily paper a photograph of the first jury to be composed exclusively of women. In San Francisco it is recognised, as it is not yet recognised here, that certain cases involving peculiar relations between the parties opposing one another should be submitted to the judgment of women. Once again, the status of women under the laws affecting property and marriage is one which frequently involves sacrifices silently made and secretly endured, but none the less real. It cannot be denied that in the matter of this demand, the terms of which are perfectly familiar to us all, there are moral issues of the highest moment involved. The Church in the past has not had a very good record in its treatment of women. A wrong view of the New Testament, the point of view from which every verse might be construed into a sacred precept, or might at least support the inference of such precept, is responsible for the misapprehension that the New Testament explicitly sanctions the subjection of women. The balance is now to be restored, and it is a movement in the right direction to see certain churches admitting to their ministry cultivated and eloquent women, who have qualified themselves by the usual theological and social training. Not since the Middle Ages have women, until recently, been allowed to hold ecclesiastical positions, and even then they might only be churchwardens. If only we could restore the balance of power as between men and women, I feel sure that certain positive gains would result: political morality, with its unique standards, which has reached such a low ebb, would be challenged; insight and experience, at present lying fallow, would be cultivated in the interests of extensive social reforms; there would be a growth of respect for women among men, accompanied by the disappearance of the old feeling of superiority, which has been symbolised by the word "obey" in the legalised marriage service. It is a good maxim that anomalies in legal position

are always detrimental in their moral effect. Can it seriously be maintained that George Eliot and Harriet Martineau were wisely debarred from giving expression to their intelligent preferences as between two Parliamentary candidates?

The objection is sometimes made that the New Testament is silent on this problem, or even supports the view that the life of women should be restricted. By way of reply I will quote an Anglican Bishop: "Against wealth, indeed, Christ made a vehement stand, and himself lived a life of mendicancy by way of protest. But we find nothing said against slavery, against despotic government, against war, and other existing institutions. Neither was the status of woman disturbed by Christianity; rather, it would appear that St. Paul was anxious only that the women of the Christian Church should demean themselves with all (and more than all) the modesty, the gentleness, the reserve, which were expected of good women in society around. The fact is, that any attempt to revolutionise the social life would have made the spread of the Gospel impossible. Nothing, therefore, must be argued from the silence of Scripture about the subjection of women, for Scripture is equally silent as to the tyranny of a Nero, and the status of the slave. When we find St. Paul laying down rules about the dress and behaviour of women in the church, in view of existing social conditions, it is well for us to recall his great declaration upon the essential equality of the sexes in the sight of God: 'For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.'"

If it be objected that our national life rests on force, I will agree so long as I am allowed to define the kind of force involved. The force behind our national progress is that of intellect, of organising skill, of sympathetic co-operation, of patient endurance. That women possess and wield this kind of force is proved on all sides—for they have controlled and directed educational institutions, from the elementary school to the University College; they have achieved distinctions for their works of creative genius in all branches of art; they have been found among the pioneers in research, whether we think of disease, or of social conditions, or of statistics, or of natural science; they have become indispensable in the guardianship of the poor and the administration of measures passed for the protection of women and children; they have successfully managed estates, banks, theatres, hotels, and a hundred and one societies and organisations; they have proved their capacity in legal studies, though, amongst us, they are still forbidden to enter the legal profession; they have organised, directed, and carried out complicated arrangements for the care of the sick and injured. Have they not, then, been in the very first line of the defence of our land? There would at least have been much less

worth defending by physical force and weapons of barbarous destruction had women not played such an active part in building up our national life. That national life is found, after all, in the family, the business-house, the school, the town council, rather than in the barrack square or on the quarter-deck.

There are moral considerations of the highest moment on which I have not touched. They group themselves round the most appalling evil in our midst—an evil than which nothing is more far-reaching in its effect on national character and physique. So long as the average weekly wage of women in regular industrial occupations is below 8s., while that of men is 30s., so long as thousands of girls are compelled by economic pressure to leave home and enter employment at a figure far below a living wage, so long will the unscrupulous and vicious continue to secure their victims. The remedy is that working women shall have such a *status* in an organised body as shall give them a respect for themselves and for the decent possibilities of their lives. Already here and there they have been organised, and their conditions have so improved that they have felt their lives and their honour worth infinitely more. But only when they have a voice loud enough to be heard through the confused din of political machinery working at high pressure will they secure due remuneration for their toil, and thereby come to feel their true worth and dignity as citizens. Make their lives mean more to themselves and they will less readily, if at all, barter them into the hands of the beasts of prey that stalk through society.

That I have said nothing new I am well aware. I have simply tried to draw together a few of the more important considerations which, in my opinion, constitute the urgent moral and religious significance of this subject. I believe that the *demand* symbolised yesterday in the consummation of the Pilgrims' March will soon become much more general, a demand of men as well as of women. Already innumerable leaders of men in religious, in educational, in scientific, in literary and dramatic, in musical and artistic, in legal and official, in naval and military circles have voiced their sympathy. There is a Free Church League which exists to draw together members of Free Churches who join in the demand, and to help to create an atmosphere of *sincerity and earnestness* in the discussion of the whole question, believing that it is supremely moral and religious.

Therefore I make no apology for speaking of it from this pulpit, and what I have said with sincere conviction I lay as a belated offering on the altar of a just and righteous cause.

We are *all* children of God—there is neither bond nor free. We have, thank God, declared as a nation against actual legalised slavery and against classifying men and women as bond and free within our dominions. But we have not yet recognised that in the sight of God "there is neither male nor female, we are all one in Christ Jesus."

LIFE, RELIGION & AFFAIRS.

TEMPERANCE WORK AT HOME AND ABROAD.

THANKS to the efforts of temperance reformers, the people of the United Kingdom are drinking less alcohol per head, and in this respect our land now stands tenth among the chief countries of Europe. To make such comparison the beer, wine, and spirits have each been reduced to a standard of pure alcohol; thus the *Brewers' Almanack* for 1910 gives the consumption in gallons of pure alcohol per head of the populations. France heads the list with a *per capita* consumption of 9.69 gallons; Italy, Belgium, Switzerland, Spain, Portugal, Austria, Germany, Denmark follow with decreasing amounts till we reach the United Kingdom with a *per capita* consumption of 3.42 gallons.

France now stands in a deplorable condition as to pauperism, crime, insanity, suicides and low birth-rate—evils which are attributed by every great authority in France mainly to its great and increasing consumption of alcohol. The light wines cause a craving for spirits and absynth.

The Swiss people have taken a first step by prohibiting all sale of absynth.

Spain has formed an anti-alcohol league, headed by her medical men, on discovering that alcohol was not only a narcotic but a racial poison. Two hundred Spanish doctors signed the pledge in 1911, and boldly advocate prohibition.

German doctors, too, are in the van of the temperance movement, backed by the Kaiser. The Bier-garten is found to be slaying the idealism of young men, as well as lowering their physique. After the Russo-Japanese War the Kaiser caused a pamphlet on "Alcohol and Military Fitness" to be sent to every German's home, and in November, 1910, when addressing his navy he referred to the fact that in Great Britain 20,000 officers and crew are abstainers, adding: "The alcohol question is one for our Navy and for our people; therefore, renounce alcohol-drinking, and you will help to raise my people morally . . . In the next naval war victory will belong to that nation which shows the smallest consumption of alcohol." Some 500,000 Germans have signed a petition to the Reichstag for a local option law, and a conference has just been held in Berlin to consider the question of the bringing up of German children as total abstainers.

In Iceland the people prohibited the manufacture of alcoholic drinks in 1900, and their importation in 1908. The late King of Denmark said: "Few, if any of my actions since I became king have given me more satisfaction than that of signing the Prohibition Law for Iceland, and if the Parliament of Denmark will pass a similar law I shall be more willing yet to approve."

The Faroe Islanders are to take a fresh vote this year on prohibition, but the result is not doubted, as they have become so prosperous and contented under five years of prohibition.

The Parliament of Finland passed a

prohibition law in 1907 and again in 1910, but the Czar of Russia still refuses to sign it.

The Russian spirit monopoly has increased the drink trade. Their Budget of 1913 causes the Government to rejoice in this increase, and in the fact that "since 1909 the *per capita* consumption has tended to increase."

The Swedish local option law of 1855 transformed the rural districts (where 75 per cent. of the people live) from drunkenness to sobriety. 2,000 parishes voted down their spirit shops during the first year, and this brought down the consumption of spirits from nearly nine gallons per head to 4.60 gallons in 1865. That year, 1865, the company system was started in Gothenburg. The company could only take over about seventy licences, and forty of these they let to ordinary licensees, so that their "system" only applied to thirty spirit shops, and these turned out about as many "drunks" as the others. Gothenburg is still a most drunken town, its convictions for drunkenness were 42 per 1,000 in 1901, and 49 in 1910. Mr. A. Bjorkman, of Stockholm, says: "By means of the Gothenburg system our towns have become deeply involved in the drink traffic through the revenue they get."

The Norwegian local option law of 1845 reduced the *per capita* consumption of spirits in twenty years from 16 litres to 4, though these were years of growing national prosperity (as shown by a rise in general imports). In 1877 Bergen started the company system, avoiding the worst evils of the Gothenburg, by arranging for the profits to go to objects of public utility and not to relief of rates. The Norwegians also avoided making their bars attractive. They allowed no food to be sold there and provided no seats. In 1894 a local option law for towns was passed under which many towns have voted down their companies. Only twenty-three towns are now left with companies, and their united population would not half fill Manchester.

In the United States various experiments have been made, and of these local option is found the best for a free people, and is in operation in over forty states. Parish by parish, ward by ward, or county by county has voted for "no licence," till to-day nine States are entirely "dry," another nine have 90 per cent. of their area dry, and the rest about half.

The nine dry States are Georgia since 1907, Kansas 1880, Maine 1858, Mississippi 1908, North Carolina 1908, North Dakota 1889, Oklahoma 1907, Tennessee 1909, and West Virginia 1912. The strength of the movement lies in the fact that after some years of no-licence the gaols and work-houses are found empty. In Kansas 85 counties (out of 105) have no paupers, and 35 counties have empty gaols. Numbers of large towns find they are much more prosperous without drink, and so "no-licence" spreads, and Americans hope to be "a saloonless nation in 1920." Some forty million people in U.S.A. now live in "no-licence" areas.

A recent copy of the *Brewers' Review* (U.S.A.) laments: "Prohibition is no longer a local issue. The last stage has been reached. Prohibition is a national

danger. The enemy has shown that he is the controlling power in Washington."

Congress passed on March 1 a most important law which will prevent the liquor trade pushing drink into prohibition states or areas.

H. M. JOHNSON.

THE DUALISM OF CHRISTIANITY AND CITIZENSHIP.

"SHOULD war now become necessary for us, we can and will strike, confidently relying on the ability and valour of our army." Such is the sentiment recently uttered by the Imperial Chancellor of Germany before the Reichstag, and greeted with "loud applause." Unless we are very happily mistaken, the same sentiment, expressed with a naval instead of a military flourish in our own Parliament, would have commanded the same approval. There is a ring in it but, we submit, it is not the ring of Christianity. To some of us it sounds like a knell reminding us that our freedom has departed this life.

We find ourselves in a political world we cannot understand or fathom, a world which is controlled by forces over which we have not the slightest control. We feel there is a Destiny, situated neither in heaven nor on Olympus, but just about as remote, so far as we personally are concerned, at Westminster, which shapes our ends, rough hew them how we will. The theorists ever since Plato and Aristotle have told us that man is a creature of the State, and can only live in it, as a fish can only live in water, in it alone achieve moral freedom; but at any rate the State retains the power to exact such hostages from its beneficiaries as may at any time leave them with what they consider a bad bargain. However the problem is to be solved, the fact will not be denied by those who can think beneath the gilded surface of our social and political platitudes regarding liberty, that in society we have bartered away our freedom, our judgment, even our religion. We are ruled, under the seductive style of "self-government," by men of whom we do not know whether they smoke or drink or can command their temper, whether they are agnostics, Christians, or Nietzscheans; we are the possible victims of policies and tendencies of feeling, of which we may disapprove, disapprove profoundly, with all the being in us above the primitive ego.

Of course the criminal long ago recognised that his ideal was in conflict with that of his society, but the criminal is always a comparatively harmless individual, for he is an anarchist, and anarchy, when followed to its logical consequences, is an innocuous phenomenon. The microbe which gives rise to it kills itself homeopathically. It is very different, however, and far more dangerous, when society gets across with the moral idealist, and that is what is taking place on an alarming scale in Christendom to-day. The State is flinging at the feet of its best citizens the problem of conflicting loyalties—loyalty, on the one hand, to a society whose life, while theoretically involving their good, the conditions of their self-realisation, yet commits them, or any day may commit them, to conduct and relations utterly at

variance with their conception of the good; and on the other hand, loyalty to this conception itself, religiously interpreted. Such is the dilemma into which under so-called free institutions we are landed.

All social life necessarily involves some compromise, but it is part of the permanent art of statesmanship to contrive that the compromise shall be confined to the comparatively unimportant field of preference and convenience, and shall not have to encroach on the territory of moral principle or religious conviction. Church and State must be so united in one that there is no occasion for the question "which one"? Where, however, religious idealism and social obligation are antagonistic among a considerable section of the people it simply means not that we have one nation with two parties, but two nations under one Government. In such a case the community is not held together by those moral and spiritual affinities which alone can or ought to render it either stable, enduring, or valuable. And the only thing that will prevent explosion is conversion.

There are two great matters in which statesmanship is to-day failing to reconcile moral or religious loyalty and social loyalty, (a) the equality of the sexes, and (b) war. We shall consider the latter only, and that in relation to Britain and Germany, between which nations the possibility of war is one which bulks largely in the consciousness of our rulers. What, we ask of those who belong to the Christian religion, and who regard its spirit and principles as the one and only salvation of the individual, of society, and of the world; those, therefore, who put, and must put, their citizenship of a supra-national kingdom of God above their citizenship of the United Kingdom, who regard the former as spiritual and essential, the latter as more or less accidental and transitory? How long is it to be presumed by leaders in both these "Christian" nations that Christianity is a perfectly negligible quantity? that those who profess it will at any moment be ready to sink that grace, love, and communion, most glorious trinity, binding all members of the one great Christian Church into a sacred and inviolable brotherhood, sink it into an antipathy and active hostility of which they can neither comprehend the grounds, see the good, nor recognise the sanction? There must be an astounding amount of hypocrisy in the Churches of England and Germany or the very suggestion of war, and the policy of warlike preparations against each other would hurl the responsible parties into disgrace. In the kingdom of God to which Christianity has committed us with a whole-hearted loyalty, there is no place for these national jealousies and hates, and there must be something rotten in the state of a Christianity which can contemplate them as a matter of course.

Our religion and our citizenship are antithetic, and it is only when the Church is determined to thrust this dualism, of which it creates one of the terms, upon its members, only when it is resolved they shall see it and act in full face of it, that there is hope for the rise and spread of a new spirit which will remove the dualism

by establishing greater harmony between the prescriptions of our ideal and the essentials of our spiritual life, on the one hand, and the current sentiments and actualities of political life on the other. The Church must be faithful and true to its religious, its fundamental principles, though contemporary realisms appear to prove them visionary and in the air. It knows that the welfare of the world depends more on Christ and Christianity than on any mercantile ideals or political ambitions; to betray itself to high politics is to betray the race. To distrust and hate one's enemies may have been an axiom of the average paganism of the past, to distrust and hate one's neighbours may be a postulate of the Christendom of to-day, but, as a Church, we have got to a higher order of axioms and postulates, whose demand is that we shall love our neighbours as ourselves, treat nationalism as a superficial convenience, and lose the kingdoms of this world in the one great kingdom of our God and of his Christ.

Such must be our policy and politics as Christians. It is not an irrational dogma nor an incomprehensible revelation, it is the law of our spirits, and the end beneath all the struggling and conflicting forces of civilisation. Religion is enlightened self-interest. It may, it will, weaken the military patriotisms about us, as hollow, sometimes, as the drums they beat, but it will secure the true social patriotisms of nations. It will set us free to elevate, rationalise, and enrich our own national life by the very vision itself of a life that is supra-national, spiritual, worldwide—that kingdom of God, or kingdom of man, which prophets saw afar off, and Christ lived and died to realise, whose foundations are Love, whose gates Righteousness, and which has no walls. Meanwhile, however, if religion is violated and war were to break out—and you never can tell—which is the likelier, a national strike by the Churches, or by the trade unions and the Socialists?

R. NICOL CROSS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

A PLEA FOR DOGS.

SIR,—As you have referred to this subject in last week's INQUIRER, I beg leave to send you some publications of the Research Defence Society, which give the case on behalf of these experiments. It is certain, to my thinking, that certain experiments on dogs have been, and will be, necessary for the proper understanding of the diseases of man and the diseases of dogs. I do not doubt that the prevention of all experiments on dogs in this country would, in the long run, inflict, on man and on dogs in general, far more disease and far more death than it would avert. I will not trouble you with a long letter. But I

should like your readers to know that I shall be happy, as Hon. Secretary of the Research Defence Society, to send these publications to anybody who will send me a postcard.—Yours, &c.,

STEPHEN PAGET, *Hon. Secretary,*
Research Defence Society.
21, Ladbroke-square, London, W.,
July 30, 1913.

SIR,—I gladly second Mr. Galsworthy's noble appeal on behalf of dogs, and would suggest that in any amendment of the Vivisection Act cats should be substituted for them: cruel by nature, they always torture their prey before killing it, and where I am now writing the ground is often strewn with the torn remains of singing birds. I can now, within a few yards, lay my hands on four mangled little songsters, and night is rendered hideous with the yells of the savage beasts. I am a member of a provincial society for Prevention of Cruelty to Animals, and if vivisection is necessary, spare the dogs before all other animals, and let cats take their place. Yours, &c.,

J. MOTT.

King's Heath, July 27, 1913.

THE WELFARE OF THE BLIND.

SIR,—Concerning the position of the blind and the various movements for their benefit, it has been thought desirable by some of those who are deeply interested in these affairs to support missionaries in various centres who would take an interest in the spiritual as well as in the industrial welfare of the blind, not regarding them as an afflicted and an impotent but as a neglected and a misunderstood class. The object would be to bring about more actual happiness in their lives, a greater measure of vital consciousness, and a more intelligent and intelligible constitutional activity. This spiritual and intellectual force and influence would lead to practical expression. It is important, first, to find activity for the blind, and then to make their occupation remunerative. Later, funds would be provided, first for the blind who are aged and infirm, then support would be given for their home industries. A subsidising fund would have to be provided in almost every case, that goods made by the blind could be put on the market upon equal terms with those made by sighted competitors. Any society for the blind would either find support for the establishment of local factories and shops, or for those already in existence. It would further aid training and industrial institutions, schools and hospitals. Often the blind will be most helped by little acts of carefulness on their behalf. The worker in this cause must not look to see the records of progress from the often deceitful signals of outward and flourishing success. He must humble himself for humble deeds. He must not desire the rich dishes, but rather, merely the crumbs of opportunity which fall from the table of the divine obligations of our common humanity. In all work much must depend upon personal sacrifice and individual enterprise. Often associated institutional movements fail,

whilst some man or woman, working alone, may, by striving on from day to day, achieve in time some magnificent result, or at all events sow the seeds of coming good. A missionary devoting himself to the spiritual welfare and the intellectual conditions of the blind will rightly and wisely leave the administration of industrial institutions, and the management of shops and factories, to those whose minds are specialised and more likely to be competent in the development of commercial and industrial undertakings. Something must be done for the blind who cannot work. For a faithful worker for their good it will be something if, day after day, he resolutely does something for the blind, and, if need be, spends his last penny in this compassionate cause.—Yours, &c.,

E. S. LANG BUCKLAND.

Derby, July 28, 1913.

TERRITORIALS AT ALDERSHOT.

SIR,—I shall be grateful if you will give me the hospitality of your columns to make it known that on Sunday, August 17, I shall conduct services at Aldershot as representing the Manchester District Association of Presbyterian and Unitarian Churches. The Territorials then in camp will have come from Manchester and neighbouring parts of Lancashire. In correspondence with the Brigade Majors it has been arranged that there shall be service at Bourley Camp in the morning at eleven, and at Frith Hill in the afternoon at three. I am also hoping to arrange for a meeting at each camp in the afternoon or evening of the day before, Saturday, Aug. 16. By the courtesy of the Officers Commanding, due notice of these meetings will be given in Camp Orders.

These visits to the Territorial Camps by "ministers of the non-established churches" are an experiment, to my part in which I look forward with great interest. I venture to appeal to any men from our Lancashire churches and Sunday schools who will be in camp at Aldershot at the time named, to meet me if possible on the Saturday, to help me in the task which I have willingly undertaken. I have already received cordial promise of assistance from a Colour-Sergeant who is kindly interesting himself in my visit.—Yours, &c.

DENDY AGATE.

Dunham-road Parsonage, Altrincham,
July 29, 1913.

BOOKS AND REVIEWS.

THE PROGRESS OF LIBERALISM.

A Short History of English Liberalism. By W. Lyon Blease. London: T. Fisher Unwin. 10s. 6d. net.

If it is true, as a well-known editor writes in the *English Review* for this month, that "the intellectual life of the country is on the side of Liberalism, since the idea of Liberalism is Idealism," then Mr. Blease's book, "A Short History of English Liberalism," ought to have a

great sale. It is much more than a cleverly written political pamphlet. It is practically a history of the progress of democratic principles, the record of their victories, their defeats, their ebb and flow during the last one hundred and fifty years. A better book to put into the hands of a young politician of any party could scarcely be found. It is extremely well done, and is by no means a mere glorification of the Liberal party. It may be said that all political parties have their virtues, all their defects, and that all have illustrated occasions in the history of the race with real services to humanity. Mr. Blease is not slow to castigate the defects of the Liberal party in Parliament, but his castigation is always from the point of view of one to whom democratic ideas and principles are of more binding obligation than the servility of party ties. Liberalism, according to President Lincoln, is "government of the people, by the people, for the people." That is Democracy from the political side. The ethical side was expressed by Theodore Parker in the words: "Democracy meant not 'I am as good as you are,' but 'You are as good as I am.'" It believes in the common people, in their capacity for self-government, their natural instincts of justice and goodwill. According to Mr. Blease, the difference between the Liberal and the Conservative is that the former is primarily concerned with the welfare and development of man as man, while the latter's concern is first of all for a certain institution called the State. The following is, perhaps, the most vital passage in the author's conception of the two:—

"The Tory looks down from the institution to the man, the Liberal up from the man to the institution. To the Liberal, the State and all other institutions within it are things of flesh and blood, they are so many expressions of human society, associations of human beings for their own human purposes. To the Tory, the institution is a machine, its efficient working is everything, and it is the duty of the individual to subordinate himself to that object, whether his own interest is served by it or not. The Liberal says, 'The State is made for man, and not man for the State.' The Tory reverses the dogma, and even when he pursues the good of individuals he pursues it rather in order to make them better soldiers or workers—that is to say, better servants of the State—than to make them better in themselves. Democratic government to the Liberal is an essential condition of the free growth of the soul. To the Tory, if he believes in it at all, it is a piece of efficient political machinery. 'What use can the State make of this man?' asks the Tory. 'What use can this man make of himself?' asks the Liberal. The Tory theory is expressed in terms of duties, the Liberal in terms of rights. The disposing mind is at the back of the one, the encouraging mind at the back of the other. The Tory finds the good of the individual in the strength of the State. The Liberal finds the strength of the State in the good of the individual."

Conservatives will probably enter a

demurrer to this statement, and we are not just now concerned to defend it item by item. Fundamentally it is the recognition of a great truth, both of politics and religion, namely, that the thing best worth doing for man is the saving and developing of the individuality of man, and this not only for the man himself, but for the race. It is at the root of all liberty of thought and of all the struggles for political liberty. In the long run it leads to a sane and noble collectivism, in which the ideas of the individual and the State no longer stand over against each other in opposition, but unite in a higher conception of both.

J. W.

THE SCHOOLMEN OF HETERODOXY.

The Arian Movement in England. By J. H. Colligan, M.A. Manchester University Press: Sherratt & Hughes. 3s. 6d. net.

If it is a necessity of history that theological polemics shall from time to time fill the minds of men, then it is a good fortune that the polemicists should be such men as the "Arians" of the eighteenth century. Mr. Colligan, who does not agree with their doctrine, writes with unmistakable admiration of their "careful and accurate scholarship," and the debt we owe to them for beginning the work of liberalising English theology. Although he holds that "the results of the movement were disastrous to Non-conformity," he thinks that "the value of their work has not been appreciated as it deserves." The time has now come when it is possible to obtain a balanced judgment upon the movement, for the thought of our time has drawn off by a considerable distance from the field of interests that seemed all-important to Waterland and Clarke, to Watts and Taylor and Hopkins. The careful researches of Mr. Colligan, which fairly cover the whole subject, will provide important data whenever such a judgment is attempted. It is easy to see now that when the mighty flood of the great Revival was filling every bay and creek to the brink, and making new channels beyond, the Arian experiment in the re-statement of faith was a poor enough little backwash. It is not quite so easy to forget these large comparisons, and value the Arian effort for what it really was in its own time and place—an "attempt to free the pulpit from a traditional phraseology that had grown obsolete and insincere." It is a thousand pities, no doubt, that the scholasticism which was as true an inheritance from the Puritans as the spiritual fervour of evangelicalism, could not have blended with the latter to provide England with a liberalism of faith, instead of running itself to exhaustion and death through successive periods of emasculation and futility. For it is not till we come to the noble humanism of Priestley, and the still grander moral heights of Channing, that the after effects of the Movement gain significance for the larger life of the world; and then, in both these cases, we are too far from the massive, profoundly rooted instinct of Catholic Faith, as the Christian consciousness, in spite of all

perturbations, has preserved it for the world, to feel that the liberalising movement had regained more than a fraction of what it had lost. But this very word "Catholic" recalls us to admire what is really admirable—the candour, the dry (the too dry) light, the courage. People who do not like the name "Catholic" may learn that Whiston, who influenced Clarke, in 1715 formed a "Society for Promoting Catholic Christianity" (p. 33). Catholicism was a frequent watchword of these liberals (p. 62). In 1747 the Arians instituted a "Catholic Christianity Society" (p. 107), and the recurrence of the word is the mark of a temper which was their finest distinction. Readers who wish to find side-lights on the development of our old congregations will note such points; e.g., the term "New Scheme Preachers" occurs at a most exciting place in the history of Hull Puritanism, and it is interesting to find the phrase "New Scheme" here in its Arian connection.

W. W.

THERE is always something attractive about an encyclopædia. It seems to open up such limitless opportunities of obtaining reliable and immediate information about everything under the sun, though, at the same time, its condensed statements are rather like descriptions in shorthand of the world's wonders which we shall never have time to transcribe. The Everyman Encyclopædia, the seventh volume of which has just reached us (J. M. Dent & Sons, 1s. net), shares the limitations of all other encyclopædias in this respect, but it is nevertheless a valuable storehouse of useful knowledge issued in handy volumes at an absurdly low price, which should find a place in every library too small to house bulky works of reference. How so much information on such a variety of subjects can be crowded into twelve small books is one of the marvels of modern publishing with which we are growing quite familiar, largely owing to Mr. J. M. Dent. It is estimated that the Encyclopædia, when complete, will contain more than six million words. The references are thoroughly comprehensive and up to date, and only the best available authorities have been consulted.

THE Rev. Alex. Webster proposes to issue a volume entitled "Memories of Ministry, with Selected Discourses and Prayers," in response to requests that have been made, if a sufficient number of subscribers is obtained. The discourses and prayers represent the form and spirit of his work as preacher in Paisley, Perth, Glasgow, Aberdeen, and other places. The volume will contain two portraits of Mr. Webster, and will be published at 2s. 6d. net post free to subscribers. Application for copies should be made to Mr. George Stephen, Skene-street Church, Aberdeen.

PUBLICATIONS RECEIVED.

MESSRS. CHAPMAN & HALL:—The City of the Five Gates: James Rhoades. 1s. net.

MESSRS. CONSTABLE & CO.:—Ten More Plays of Shakespeare: Stopford A. Brooke. 7s. 6d. net.

THE DE LA MORE PRESS:—The Child and How to Train It: Annie T. Oppenheim. 2s. 6d. net. The Face and How to Read It: Annie T. Oppenheim. 2s. 6d. net.

THE LINDSEY PRESS:—Heresy, its Ancient Wrongs and Modern Rights in these Kingdoms. The Essex Hall Lecture for 1913: Alexander Gordon, M.A.

MESSRS. LONGMANS & CO.:—Studies from an Eastern Home: Sister Nevedita. 3s. 6d. net.

OXFORD UNIVERSITY PRESS:—Early Life of Mark Rutherford. 2s. 6d. net.

MR. T. FISHER UNWIN:—The Farm Labourer: O. Jocelyn Dunlop. 7s. 6d. net. The Genius of the Gael: Sophie Bryant. 5s. net.

MISCELLANEOUS.

The Cornhill Magazine, British Review, The Nineteenth Century, The Contemporary Review, The Vineyard, Review of Theology and Philosophy.

FOR THE CHILDREN.

THE BUILDERS OF THE WORLD.
III.—OURSELVES.

I REMINDED you the other day of the saying of the Psalmist, "It is God who has made us, and not we ourselves," yet just as He has allowed men the privilege of helping Him to make the world, so He has also given them power and freedom to make themselves.

We can do much to change our bodies. We can strengthen them by good food, fresh air, plenty of water, and wise exercise. We may weaken them by living foolishly or wrongly. We can change our faces very much. When I was a child I knew a lady of whom at first sight people said, "How ugly she is!" But as soon as she began to talk, and her pleasant smile shone out, no one thought her ugly any longer. Notice the difference in the hands of a navvy and a pianist. The whole shape and character of them has been altered by their work.

But it is more especially of our inner selves, and what we can do with them, that I would speak now. This is what is meant by the building of character. St. Paul says that we are temples of God, and that the Spirit of God dwells in us. He says, "I laid a foundation, which is Jesus Christ." I think that means that his teaching was founded on the life and words of Jesus. Then he goes on to say that the men and women of Corinth to whom he was writing, and to whom he had given this foundation teaching, were each building on it, some using gold, others silver, or stones, wood, hay, or stubble; that just as fire would show what part of a house was built of stone and what of wood or rubbish, so a day of trial would come which would show how they had built themselves, would reveal their characters.

How do we build character, the real self which will live when our bodies pass away? Character is formed by our habits, and these are just acts and words and thoughts repeated. Thus every act, every word, yes, even every thought, is one of the bricks of which our character is being built; and this soul of ours, the temple of God. Doctors tell us that every thought we think actually alters a tiny portion of our

brain, and makes it easier to think that kind of thought again. If we think a forgiving thought, it is easier to forgive next time. If we tell one lie, the next is easier; but if we speak the truth or act honestly it is easier to do so again. We all know that thoughts grow into words and deeds, and though sometimes we seem to act without thinking, I don't believe it is often so. If we are always thinking kindly and lovingly of anyone, we are not very likely to do anything unkind to them, even when we act quickly. Anyhow, it is quite certain that good thoughts grow into good actions and bad thoughts grow into bad actions, and, as I said before, these are building up your character.

The building goes on just the same whether anyone else knows it or not. There was once a boy who found his teacher was not very sharp, and who managed nearly always to copy his sums. He thought it did not matter as no one found him out. But the time came for him to leave school. He heard of a good place in an office, and went after it. The master liked his look, and said he would try him. But, alas! the very first accounts he was given to reckon were all wrong. There was no one to copy now, and he had never built his sums into his head, so he was turned away in disgrace. Boys and girls are sometimes tempted to do things in secret which they would be very ashamed to have their mother, or anyone else know of, but the fact that no one knows of such habits makes no difference to the fact that they are changing those who do them. They are being built into their lives and will make them worse men or women in body and mind and soul.

I said before that God had done us very great honour in letting us help to make His world; but see, He is letting us help to make something that will last longer than the churches and bridges, longer even than the mountains and the seas—our own spirits, which must last for ever in another world than this.

It seems to me that it is a specially good time to think about this building of characters just when we are starting holidays. While you are at school you are being helped to form right habits, but in the holidays you are left more to yourselves so that you may build for yourselves. Now is your chance to make bricks of gold. One is *thoughtfulness for others*, which you are shaping when you try to make others happy in their holidays, or when you gather up all your litter after a picnic, or refrain from tearing up roots or breaking plants. There is *unselfishness*, when you yield to others in the choice of a game or a walk. There is *self-control*, when you check yourself from gobbling down as much fruit or cake as you can get. There is *industry*, when you make up your mind to learn something of nature, it may be by collecting flowers, or stones or shells, or by sketching, or by only quietly watching. And there is *perseverance*, by keeping on with what you have started all through the holidays. There is *cleanliness*, too, for although no one who is worth anything is afraid of dirtying his hands, that is no reason why they should be left dirty; and there are *courage* and *generosity*, and many

others. Every time a good thought comes to tell you to say, or do, a good thing, obey it. And in order to bind all your character into a beautiful temple you must have *love*, as the mortar binds the bricks, while, like the plumb-line which the builders use to keep their wall quite straight, you must have *truth*. If you are not true in word and act your whole character is ruined.

Have you ever read the story of the way the Jews of old rebuilt the wall of Jerusalem, which had been broken down by the heathen? In the Book of Nehemiah we are told that they built with one hand and held their spear or sword with the other, which means that all the while they had to be ready to fight the enemy who was trying to stop them. That is how we must build. There are enemies round us who try to make us do wrong. But the worst enemies are those *inside* us, our own selfishness and laziness, which are always trying to stop us from building well. Nehemiah encouraged his builders by telling them, "Our God shall fight for us," and that is our best encouragement to-day. If we try to build our lives with love, truth, purity, and courage, He will help us.

E. DAVEY.

MEETINGS AND GENERAL NEWS.

INTERNATIONAL CONGRESS OF LIBERAL RELIGION IN PARIS.

[FROM OUR SPECIAL CORRESPONDENT.]

THE Committee of the Congress succeeded in persuading the management of the Opera to give a special performance of Meyerbeer's famous composition "Les Huguenots" during the week of the International meetings in Paris. Upwards of 300 delegates and visitors availed themselves on Friday evening, July 18, of the opportunity of hearing a work interesting to all lovers of music, and appealing to Protestants in such a special way. Many of the party visited the Opera for the first time, and were impressed by the magnificence of the theatre and the richness of the *mise-en-scène*. The opportunity of walking in the wonderful marble hall, or "foyer," between the acts, was thoroughly appreciated, and there were many meetings between members of the Congress from various lands, when friendly faces were espied among the assembled throng. The fine effects of the orchestra and chorus were much admired, and the principal parts of Raoul, Valentine, and the Queen were well sustained. The performance was extremely interesting, and not less inspiring than some of the most important sessions of the Congress.

THE BASIS OF THE MORAL LIFE.

On Saturday morning, July 19, the Rev. Dr. J. E. Carpenter presided over the proceedings of the Congress. The subject of the deliberations was "The Basis of the Moral Life." Pastor Paul Jaeger, of Friburg, was the first speaker. He declared that morality could not be founded upon any intellectual or æsthetic basis.

The moral future of mankind depended on the absolute ideal that each human being had within him the idea of good. The speaker thought that this must ultimately rest upon a transcendental basis. The "Almighty Good" was the foundation of particular virtues. So that atheism could never give any sure support to the moral life. The next speaker was the Rev. Dr. Dodson, of St. Louis, who emphasised the need for the recognition of life as a process of growth. Morality, he thought, did not rest on any basis, but rather grew out of the nature of the constitution of man. He made a plea for the revision of our conception of the good. He desired to see more adequate recognition given to the place of physical and mental training by those who felt most urgently the need for moral training. The principles of morality were the principles of ordered living. The Pauline ideal of holiness was defective, Dr. Dodson thought, because it aimed at the destruction of a part of the personality. Those passions which represented for Paul "this body of death" were by no means to be destroyed, but simply brought into harmony and directed rightly. The Platonic ideal was superior to the Pauline; but Christianity had this great value—it revised the scale of ethical values and definitely gave the first place to the doctrine of love. It must be borne in mind, said the speaker, that life was not organised once for all. There must be continual readjustment as human knowledge increased.

The Rev. Dr. Tudor Jones said he wished to treat the question from the point of view of modern metaphysics. To do this he had to begin with humanity and with the nature of the individual. The error of materialistic thinkers was in forgetting that the sources from which the mind had been fed had their place in its present content. If the individual mind was regarded apart from all else, the result was an egoism such as that of Nietzsche. The neglect of the individual resulted in equal loss. The speaker thought that such norms as the laws of morality were intermediate between man and God. These laws were true of all and good for all. The objective ideals which operate in human life were of greater reality than visible objects. The duties of our station have to become moments in the life of consciousness. Such moments must be multiplied to give value to the virtues. These values rested ultimately in the Divine Being. So ethics has its roots in religion. The Rev. C. F. Dole, of Boston, objected to the opinion that there is no ultimate basis of morals. He declared that the innate sense of right and wrong was stronger than law or custom. He thought that the moral sense was as mysterious as the artistic, and only required enlightening by the reason, which itself may err. The character was the unseen spring of moral action and of the utmost importance in the moral life. The moral man, concluded the speaker, acted out of his goodwill, and each single action had its influence on the future of the individual and of the race.

DUTIES OF LIBERAL BELIEVERS.

Professor Wilfred Monod spoke on the relations of liberal believers with orthodox

Christians. He said that there was a tendency among those who held closely to traditional views to declare that the thinkers who investigated the principles of the faith desired rather to put Christianity in doubt than to practise it. Very frequently theology was confounded with religion. The idea of the Virgin-birth was confused with the principle of the Divinity of Christ, and the blood of Christ was confused with the doctrine of Redemption. Professor Monod mentioned the ridiculous and contradictory ideas often held on Scripture in orthodox circles. He closed with a plea for positive doctrines of faith among religious liberals; they were in danger, he said, of a merely negative position, fearing to affirm any great principles.

M. Paul Hyacinthe Loyson followed with what was perhaps the most eloquent oration of the Congress. He spoke in an impassioned way of the relations of liberal believers with unbelievers. He declared that the Protestants were not loved enough in France because they were not sufficiently understood. Protestantism had always been a force on the side of absolute liberty of reason and of conscience. Too often, continued M. Loyson, free-thinkers confused free thought with negation. Humanity stood in need of some positive affirmations on the subject of religion, because man continued to have his aspirations. The obligations of family and social life would always have their importance, and he wished all could realise that the free-thinker, as such, had nothing to say in the last hours of life. Religion had revealed the joys of martyrdom, which had a value the modern world must not overlook. Above all, the speaker urged upon his hearers the need of boldness in declaring their liberal views. Protestant liberalism must be a missionary religion, if it would save the religious sentiment for humanity, as he believed it could. To free-thinkers he would say the word "higher"; to Liberal Protestants "further."

CONTACT BETWEEN EAST AND WEST.

The subject was continued in the afternoon by a contribution from Dr. Carpenter, who spoke on the relations of Liberal Christians with the adherents of the Brahmanical and Buddhist faiths. He said that the modern Christian was in a position analogous to that of the Christian in the Early Church who came into contact with Greek philosophy. Justin was able to describe Jesus as the Socrates of Palestine, and many parallels were found between Christian and heathen thought. So to-day we were finding many fine and noble principles in the faiths of India. A religion, the speaker urged, should be judged by the best it was capable of producing, and not by the worst. It was as unfair to judge Indian religion by the Hindu cultivator as it would be to judge Christianity by the Calabrian peasant. Such teachers as Pascal, Channing and Kabir were truer representatives of their respective faiths. The great religious principles which had been evolved in India ought never to be under-estimated in order to prove the superiority of Christianity. It should rather be the task of students to discover how far they have ministered to the advance of the different races of men. Dr.

Carpenter proceeded to show the high moral value of the precepts of Buddhism. These, he thought, should not be set aside simply because foreign, but valued highly as contributions to universal religion. In conclusion, the speaker thought that there were many things in each religion which could not be shared with the others. Each had its own province and its own leaders. But there could be partnership in joint enterprises of philanthropy which should uplift mankind; and there must be mutual effort to understand and appreciate one another. He rejoiced because of the evidence that there was a common reason and a common affection in all the nations, and he was sure that there was a sanctuary for each in the great cathedral of humanity.

OUR RELATIONS WITH ISLAM.

Dr. Montet, of Geneva, spoke of our relations with those of the Mahommedan faith. He showed how the interest of Europe had been concentrated on Islam recently by the war of Italy in Tripoli and of the Balkan States with Turkey. He thought our lack of knowledge of Mahommedanism was the greatest bar to our understanding of the Eastern question. We ought to have more respect for the great theistic faith which had spread religion far and wide in the world. He rebutted the threefold accusation that Islam had no morals, no mysticism, and no power of becoming a universal religion. He emphasised its amelioration of the morality of savage tribes, and the superiority of its attainments, in some respects, to those of Christianity. He showed how in Persia and in India its mysticism had profoundly influenced the life and thought of the people. And he urged that its success as a missionary religion in many lands tended to prove its adaptability as a universal faith. He thought that because of its stern opposition to the cult of saints, and because of the purity of its theistic conceptions, it was nearer in many respects to liberal Christianity than certain branches of orthodox Christendom.

Mr. Kamaluddin, of Lahore, India, continued the discussion as a representative of the liberal side of Islam. He thought the worst enemy of Islam was the prejudice which had its origin in ignorance of its principles. The universalism of his faith was shown in the words of the Koran: "All praise and glory to the God of all countries and of all peoples." The fundamental principles of Islam were those of obedience to God and benevolence to men. Neither ritual nor doctrine were essential to true religion, but holiness of life. The speaker thought that the principles of the Muslim faith fitted it to become the Universal Religion. The Rev. A. M. Knapp concluded the discussion on this subject. He desired to see an energetic development of the missionary work on the part of Liberal Christians. So many missionaries were tactless and unintelligent. There was scope for those who were trained to appreciate the difficulties of working amid different races. A knowledge of ethnology was required, as well as of theology. He urged the selection of men of great ability for this work in Japan, and other countries where modern thought was making its way.

An important speaker whose address had to be postponed from the morning to the afternoon session on Saturday, was the Rabbi Germain Lévy, whose subject was "The Divine Emotion." This, he said, was the sentiment that lifts us to the highest and inspires whatever is pure and good in life. It was expressed in the idea of the Logos of the ancients, and it was manifested by the search for truth which exists in our day, as well as by all artistic and religious inspiration. With their Messianic Hope the Jews had guarded their "divine emotion," in spite of all their sufferings. This sentiment was by no means to be destroyed; for it was the kernel and driving force of all religion. Criticism ought to be respectful in the face of this emotion, which was the supreme thing in life.

RELIGIOUS LIBERTY IN THE MODERN WORLD.

Professor Lee McCollester, of Tufts College, U.S.A., discussed the work and place of Religious Liberalism in past times and in the present day. He showed that the object of all religious effort was to put men in possession of the spiritual forces of the universe. To this end the beliefs of one age had to give way with the progress of time. Religious faith had to renew itself eternally by becoming free from fettering dogmas. Dr. Lhotzky, of the Hungarian Unitarian Church, then spoke. He showed that Jesus had no doctrine, and desired none, but approved a state of the soul which could be called "the life in God." The contradiction of this true Gospel created the doctrines of the early Christian Church, which had since enslaved humanity. It was the work of Religious Liberals to lead men back to this principle of Jesus.

Signor Romolo Murri, a member of the Italian Parliament, followed with an eloquent speech in his native tongue. He declared that religious unity in the Roman Catholic sense of the word was absolutely impossible, because liberty was necessary for true unity. Modern life demanded liberty before all things, alike in the social, political and religious spheres. This was a demand of the conscience: men could not live without liberty any more than they could live without religion. The Church had failed because she aimed, not at a unity of service, but at a uniform interpretation of divine things. Thus she had mutilated the consciences of men. But in Italy, in opposition to Catholicism, there was arising a love of freedom which must in the future break all bonds. He liked to think that Rome, which gave her law to the world, would yet stand supreme as the centre of free religion. Professor Schnitzer, of Munich, a modernist Catholic, then spoke. He declared that in the tyrannical, imperial Catholicism of the present day there is an element definitely opposed to Christianity. The Rev. William Sullivan followed. He desired, he said, to determine the place the liberal movement would occupy in the history of religion. He found three points of appeal in the movement. It had a corporal unity, and was held together by a principle of agreement. It was in the traditional succession of the Christian Church, and took its rites from earlier times. And, like every true

Church, it was founded upon a spiritual passion.

An important contribution to the discussion was made by Miss Maud Petre, the friend and biographer of the late Father Tyrrell. She declared that if the Catholic Church was to endure, it could not continue to exclude modern thought entirely from its view. She thought that the desire for liberty was often exaggerated; most men desired to obey. But there was, she maintained, a kind of obedience which ought not to be demanded, and too often the Church asked that of her sons. The speaker emphasised the difference between military and spiritual obedience. The latter ought not to be blindly and implicitly asked or given. And yet there was another sense in which spiritual obedience was more rigorous than military obedience. That was because it went deeper into the springs of life, embracing the whole being.

Professor Ehrhardt, of Paris, read a paper on "Religious Liberty and the State." He declared that the idea of tolerance had triumphed completely in the modern world. Where it was not yet realised in fact there were signs that its victory must terminate the conflict. There were some religious people who looked for a new union of Church and State, but he thought this principle opposed to political liberty. There must be, he said, an entire separation between religion and politics. He did not mean that he agreed with the tendency to take refuge in a purely inward religion. He thought that was a mistaken view of religion. The state must be free from the control of organised religion, as religion must be free from the control of the state. But there must be no withdrawal of religious minds from the active round of life. Men could only fulfil their civic and social duties by the inspiration of religion. Only religion could give a soul to our civilisation.

Fraulein Barth, L.Th., of Frankfort, spoke next, on the place of religion in the schools. She thought that attempts to teach children the inner mysteries of religion were bound to fail. Mysticism was not wanted in school life, but rather definite scientific instruction in the principles of morality. Religion should be imparted in early life as other subjects were, and it need not be feared that in later years the instruction would prove to be in vain. The last speaker of the day was Signor Stefano, an Italian ex-priest. He made an appeal to the Congress for some missionary work to be done in Italy. He told of the hundreds of priests in his country who sympathise with modernist ideals, but who lack the means to take a definite stand for the free faith. He longed for something to be done to help his countrymen to attain religious liberty.

CONGRESS SERVICE AT THE ORATOIRE.

A crowded congregation assembled on Sunday morning, July 20, in the Church of the Oratoire. The devotional portion of the service was conducted by the ministers of the church, Pastors Roberty, Viénot, and Monod. The text of the sermon was taken from Micah vi. 8, and its three clauses were expounded respectively in French, German, and English. Pastor André Bertrand, of Castres, spoke on the

clause, "Do justly." He said that the prophet had seen the importance of morality in religion. It was indeed the beginning of the religious life. But a faithful observance of moral standards led to something higher than morality. It was the initiation into that service of God which was the full life of religion. Pastor Traub, of Dortmund, followed with an exposition of the clause, "Love mercy." He showed how the German Bible differed from the French and English in reading, "Exercise love," which the preacher thought represented more fully the prophet's meaning. There were three degrees in the fulfilment of the behest of his text. The first was satisfied by kindness to others; the second was represented by that great principle of Christian charity which had its source upon Calvary; and the third recognised love as the fulfilment of the supreme law of life. The preacher took for illustration the history of the great hospital of Paris, the Hôtel-Dieu. Formerly deeds of mercy were done there to gain merit, to receive rewards in a future life. But now its ministrations were carried out from the pure love of humanity, without hope of reward on earth or in heaven. By the exercise of such love we could find our way from all our narrow dogmatisms to the true religious spirit, the spirit which took Jesus to Calvary. The last of the three preachers was the Rev. Dr. Bisbee, of Boston, whose text was, "Walk humbly with thy God." He declared that the fundamental principle of the religious life was the existence of God. And yet each man had his own conception of divinity, and in a certain sense made his own God. The higher the idea of God anyone possessed, the better for his moral life. The character depended on the nature of the object of worship. So no one must be content to adore less than the highest, in order that he might receive the fullest possible development of character.

On Sunday afternoon a party of members of the Congress visited the Library of the Protestant Historical Society and inspected some of the interesting manuscripts and rare books which the library contains. The party then accompanied Professor Bonet-Maury on a pilgrimage in the Paris of the Martyrs. They went first to the Place Maubert, where many martyrdoms have taken place, including that of Etienne Dolet, whose statue now stands there. The "pilgrims" then proceeded by the façade of Notre Dame, which was another place of martyrdom, to the Place des Grèves, where several martyrs suffered, on the site of the present embankment. At all these points Professor Bonet-Maury gave interesting historical details. At the close of the pilgrimage a brief meeting was held under the presidency of Dr. Tudor Jones. The Rev. Dendy Agate proposed, and Professor Philemon Moore seconded, a cordial resolution of thanks to Professor Bonet-Maury for conducting the party. This was supported by Mr. A. Bunker, who is a descendant of the Huguenot family of de Bon-Cœur.

MONUMENT TO PÈRE HYACINTHE.

An interesting function took place on Sunday afternoon in the cemetery of Père

la Chaise. This was the unveiling of a memorial to Père Hyacinthe, in the presence of a large and deeply moved company of people. MM. Ferdinand Buisson, de Pulligny, and Signor Murri expressed sentiments of the greatest love and admiration for the distinguished leader. The Rev. William Sullivan said that, as an American, he was glad to say a word in honour of Père Hyacinthe, on behalf of the country with which the great man had the closest and the tenderest association of his life, through his devoted and brilliant wife. Because of Père Hyacinthe's courage in the freedom of the spirit, he proceeded, we bowed our heads before his memory. Because he knew how to keep the spirit of religion when his old beliefs had collapsed; because he could remain religious though disillusioned; because he knew how to be a rebel against an unjust authority and yet not insubordinate to the voice of his highest conscience, it was right that Père Hyacinthe should have a place among the spiritual leaders of humanity. Mr. Sullivan reminded his hearers that when we commemorated a great man our eyes should be fixed upon the future, as well as upon the past. We venerated his memory in the hope that his example and his life would create others, noble, courageous, ideal as he was. The speaker was sure that while his body slept, his spirit would breathe upon those who refused to consent to be slaves, and would inspire them with an enthusiasm for the future such as filled his own breast and made him large and magnanimous in heart.

PEACE MEETING.

The delegates gathered in the Church of the Foyer de l'Âme on Sunday evening, July 20, to discuss the possibilities of International Peace. Pastor Wagner presided, and he was supported on the platform by numerous distinguished members of the Congress. The chairman expressed his gratitude for the different meetings which had been held, and declared he found each one a kind of Agapē, where each brought his offering to the common store. His contribution at this meeting should be the idea that in our day war and the preparation for war was an anachronism. He thought that in a certain sense we were troglodytes even in the twentieth century. It was true we illuminated our caves with electricity, and often decorated them superbly. But frequently we forgot that we were brothers. We must talk together for our mutual good; we must recognise that the good-will required from a Christian should include all humanity within its scope. Then disputes would be impossible between the nations.

The following speaker was Pastor Heine, a member of the German Reichstag, who declared that the future happiness and prosperity of the various peoples of the earth must largely depend on their amicable relations one with another. He and his friend Pastor Wagner had often had disputes, but they discussed the questions at issue without coming to blows. That was necessary in national as well as in personal questions. He recognised that each nation had its interests, and had to work out its destiny. But might could not make right, any more for a nation than for an individual. National altruism was

as necessary and as praiseworthy as that of individuals. He desired that from the highest to the lowest men should work in the cause of peace, to save the shedding of blood. He declared that the Germans as a people desired no strife, above all with the French. He deprecated the Chauvinism on both sides. If only these two countries could understand one another a great work would have been accomplished for peace and progress.

President Starr Jordan, of Stanford University, was the next speaker. He referred to the time in which we live as an age of science, of civilisation, and of business. Yet he saw the three great nations of Europe engaged in a race for superiority of armaments, a process at once unscientific, uncivilised, and unbusinesslike. He desired to see an *entente-cordiale* established between the nations of Europe, such as existed between the members of the different races in American cities.

Pastor Wilfred Monod then spoke of the Balkan war, mentioning with approval the suggestion of Ruskin that a declaration of war should be the signal for the women of the world to wear mourning. There was urgent need, he thought, for the proletariat to hurl its organised forces against a jingo Government. He had seen a pamphlet entitled, "Republicans, the Church wants war." This could not be truly said to-day, though it might have been in the past. The various countries of Europe were ranged in alliances, quite irrespective of the religious views of the majority of their peoples. The speaker found patriotism a most difficult principle, for sometimes those who shouted loudest for a war in the name of their country had turned out to be the greatest enemies of their country. He thought that the Hague Conference was destined to achieve a great work for the peace of the world.

The Rev. Dr. Carpenter followed with a practical suggestion for work in favour of peace. He told of the Anglo-German federation of churches, which had its origin in the visit of German pastors to England organised by Mr. Allen Baker five years ago. On the return visit of the English clergy to Germany, the Kaiser himself had spoken in favour of peace. There was now an Association with the Archbishop of Canterbury at the head of its English branch, in which many thousands of members were earnestly working for peace. Such efforts were possible on a larger scale—they should be international. The cultivation of universal amity should in the future make all war impossible. Dr. Martin Rade, of Marburg, who was the next speaker, said that he was one of those who had taken part in the English visit in favour of peace. He thought the work of peacemaker was a necessary department of the work of any Church. No gain could possibly come to any people from war. He then referred to the conquest of Alsace-Lorraine by Germany. His attitude was sympathetic to France, but one felt that the tension in the meeting was almost painful. He admitted that if he had been French he would have felt this conquest bitterly. But he thought it ought not to prevent any sort of understanding between the two countries. He referred to a book he had seen in Paris, on the "Partition of France," which professed to be trans-

lated from the German. But he was sure no sane German had ever written such nonsense. He thought the Germans liked the French, and appreciated them; at least, much more than the French did the Germans. M. Rousseau, of Bordeaux, reviewed the different practical efforts that might be made on behalf of peace. He believed in the work of local and international peace societies. He thought visits of the clergy, of teachers, and others, were extremely valuable in educating public opinion. The scandalous methods of the newspapers in both countries must be opposed by the refusal of serious men and women to buy their issues. Finally he spoke of the support all could give to the authority of the Peace Conference of The Hague. In closing the meeting, M. Wagner said that he was reminded of President Roosevelt's attitude to the different men he met. If it was a workman, a cowboy, a lawyer or a soldier, he always felt what a fine man he was. So it was in regard to foreign races; when M. Wagner met a German, an American, or an Englishman, he felt what fine men came from the different quarters of the earth.

EXCURSION TO CHANTILLY.

On Monday morning the delegates assembled at the Gare du Nord to take the train for Chantilly. On arrival there the ladies of the party drove in brakes to the Château, while the men walked through the wood. The wonderful building and its contents were much admired, especially, perhaps, the chapel with its sixteenth century inlaid woodwork. In the library, too, attention was given to the Psalter of St. Louis, which dates from the year 1214. After admiring the paintings and bronzes in the various galleries, the party wandered over the grounds, which are partly laid out in the style of Versailles.

In the evening the delegates assembled at the Hôtel Lutetia for the closing session of the Congress, which took the form of a banquet. Dinner was followed by various speeches on the work of the Congress, and the future of the liberal religious movement in the various countries represented. MM. Wagner, Viénot, and P. H. Loyson spoke on behalf of France, and Messrs. Otto, Gerold and Traub represented Germany. Dr. Wendte and the Rabbis Wise and Kriss voiced the thanks of America to France for her hospitality, while Dr. Carpenter and the Rev. C. Moxon said a few words in the name of the English delegates. It was at a very late hour when the guests dispersed, thus bringing to an end the Sixth International Congress of Religious Progress.

THE JOHN POUNDS HOME.

THE annual public meeting and sale of work at the John Pounds Home, Southsea, took place on Thursday afternoon, July 24, in the Home. The chair was taken by Mrs. Pollard, wife of Rear-Admiral Pollard, and there was a good attendance, between 40 and 50 people being present. Mrs. Pollard, who has the ready wit and pleasant humour of an Irishwoman, spoke most warmly of the good work the Home was doing, and the great need there was for it.

She especially mentioned a case in which she was herself interested. She had asked for admission for a girl who had a drunken mother and bad home. The girl was taken, did well in the Home, and, after being in service for two or three years, married, and is now a happy wife and mother. Mrs. Pollard begged that such cases may be multiplied, and earnestly asked for more support from Portsmouth people.

The secretary's report was then read, and Mrs. Rogers spoke especially to the mistresses present and to those who may wish to take girls. She pointed out that the Home did not profess to send out trained servants, that, under present conditions, being impossible. The girls were taught rudimentary household work, and personal cleanliness, were neatly and suitably dressed and sent to their situations with some knowledge of domestic service. It was not possible in the time they were at the Home to entirely eradicate the faults of their early training, often in bad surroundings, but earnest efforts were made to strengthen their characters and to uplift them. The John Pounds Home must never be compared to an orphanage or home as usually understood; it met an entirely different want. Remembering all this, she asked of the mistresses patience. The treasurer's report was then read by Mrs. Carling, Mr. Cooper being unavoidably absent. She was glad to say that, although a small one, there was a balance to the good this year and there were more subscribers.

Miss Edmonds, secretary to the Portsmouth branch of the National Union of Women Workers, also spoke of the good work she knew the Home was doing.

She was followed by Mrs. Malcolm, one of the lady Guardians for Portsmouth, who expressed the wish that the town had many more such Homes, where girls could be sent for training when leaving school. There were hundreds needing it, and the John Pounds Home was the only institution to meet such a need.

The Rev. G. W. Thompson proposed a vote of thanks to Mrs. Pollard and the other speakers, which was seconded by Mr. Penhaligon, a gentleman from London, who said that at the present time he had in his service a John Pounds girl and had never had a better servant.

Mrs. Pollard then declared the sale open and asked those present to buy freely. At the close of the evening most of the goods were sold, and there was also a rummage sale in the garden. About £22 was realised; this included several small sums from friends.

UNIVERSAL PEACE CONGRESS.

THE Twentieth Universal Peace Congress will take place at The Hague from Monday, August 18, to Saturday, August 23. This is peculiarly appropriate, as the opening of the Peace Palace has been fixed for this year. The Congress is under the patronage of H.R.H. Prince Henry of the Netherlands, Duke of Mecklenburg, and the Committee of Honour includes representatives of the Government, the highest authorities on international law, representatives of the different religions, and leading men in trade and science. The

preparatory committee consists of over 200 members. The Congress will last exactly a week, and such subjects will be discussed as international law, the enforcement of sanctions in international law by international police force, the power of the Press on behalf of peace, commercial rivalry and international relations, and the limitation of armaments. The organisers have tried to avoid a too-lengthy programme, and to render the sessions important by the choice of the subjects discussed and the personalities of the speakers, who include Mr. Norman Angell, M. Yves Guyot, Professor Quidde, M. Van Vollenhoven, and others. Various receptions will be given to the delegates in the course of the week, and on Friday and Saturday excursions will be made to Delft and Amsterdam, where the party will be welcomed by the municipal authorities. Application for membership should be made to Dr. S. Baart de la Faille, Treasurer of the Congress, The Hague, Koninginnegracht 86.

THE BRITISH ASSOCIATION.

A FORECAST OF THE BIRMINGHAM MEETING.

THE British Association will meet at Birmingham for the fifth time on September 10. The first Birmingham meeting was in 1839, nine years after the Association was established. The Rev. W. Vernon Harcourt was then President, and the attendance numbered 1,438. The second meeting was held ten years later, when the muster was considerably smaller, the third, a more successful one, in 1865, and the fourth in 1886, two years after the visit of the Association to Montreal, when the President was Sir J. William Dawson, F.R.S., Principal and Vice-Chancellor of McGill University. This was one of the best meetings the Association had ever had, and the attendance was 2,453. There is reason to suppose that the forthcoming meeting will be even larger, and that the very attractive programme which has been arranged will draw upwards of 3,000 members. Sir Oliver Lodge will act as President. His address will be awaited with much curiosity, especially as it is Sir Oliver Lodge's intention, at present, to take a wide and philosophical survey of the position of science in general, and to deal incidentally with the existence and functions of the ether of space—a subject of considerable fascination from other points of view than that of strict science. In addition to the festivities which always take place in connection with such gatherings, there will be two evening discourses, on Friday, September 12, and Tuesday, September 16; the first by Sir Henry H. Cunynghame, K.C.B., on "Explosions in Mines and the Means of Preventing Them," the second by Dr. A. Smith Woodward, F.R.S., who will deal with "Missing Links among Extinct Animals." Five lectures will also be given at the Digbeth Institute for citizens who are not members of the Association as follows:—"The Decorative Art of Savages," by Dr. A. C. Haddon, F.R.S.; "The Panama Canal,"

by Dr. Vaughan Cornish; "Heredity in Relation to Man," by Dr. Leonard Doncaster; "The Microscopic Structure of Metals," by Dr. W. Rosenhain; and "Radio-Activity," by Dr. F. Soddy, F.R.S. The presidents of the various sections will be Dr. H. F. Baker, F.R.S. (Mathematical and Physical Section), Prof. W. Palmer Wynne, F.R.S. (Chemistry); Prof. Edmund J. Garwood (Geology); Dr. H. F. Gadow, F.R.S. (Zoology); Dr. H. N. Dickson (Geography), the Rev. P. H. Wicksteed, M.A. (Economic Science and Statistics), Prof. Gisbert Kapp (Engineering), Sir Richard Temple (Anthropology), Dr. F. Gowland Hopkins, F.R.S. (Physiology), Miss Ethel Sargent (Botany), Prof. T. B. Wood (Agriculture), and Prof. E. H. Griffiths (Educational Science). In the latter section a discussion on the function of the modern university in the State will probably attract a good deal of attention, as the heads of the newer universities, including Sir Oliver Lodge, have promised to take part. Under the section of Economic Science and Statistics, the cost of living, inland waterways, and trade unions in relation to profit-sharing and co-partnership will be discussed, among those who have promised to read papers being Lord Shuttleworth and Sir J. P. Griffith, while Mr. Neville Chamberlain and Sir J. Brunner are expected to speak on the subject. Miss Sargent, the first lady to act as President over any section in the history of the Association, will deal in her address with the subject of plant embryology.

The scholarship of £20 recently offered for competition at Willaston School has been won by H. M. Wilson.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bradford.—Under the will of the late Mrs. M. R. Mullineaux, legacies amounting to £180 have been received for the benefit of the Chapel-lane chapel and school. During her lifetime Mrs. Mullineaux presented an American organ to the school in memory of her only son Harold, and was a diligent supporter of Unitarian work in Bradford and district.

Kidderminster: The late Miss Stooke.—We regret to announce the death of Miss Selina Stooke, an active member of the New Meeting House, which took place at Brookdale, Blakebrook, on Sunday, July 19. Miss Stooke belonged to an old Kidderminster family, which originally hailed from the neighbourhood of Bath. For three generations they had resided in Kidderminster, and had been closely identified with the New Meeting Church. Miss Stooke was for many years a devoted Sunday-school teacher. She rendered service as one of the secretaries of the Clothing Committee. In conjunction with the late Mrs. William Talbot she organised the

Mothers' Meeting, and for thirty years rendered valuable service in the carrying on of these useful institutions. During the pastorate of the Rev. E. D. Priestley Evans she presented to the congregation The Manse, at Shortheath, as the future residence of the minister. When the present pastor, the Rev. J. E. Stronge, set on foot the scheme for erecting a Congregational Hall, Miss Stooke headed the list with a generous contribution, which gave a stimulus to the undertaking, and largely helped to carry it to a successful issue. In the wider spheres of public activities Miss Stooke took a useful part. For fifteen years she rendered useful service as a guardian of the poor, not only at the meetings of the House Committee and Board of Guardians, but in the wards of the institution. On Sunday evening, at the conclusion of the service at the New Meeting Church, the senior warden, Mr. H. Winbury, moved the following resolution:—"The New Meeting congregation, assembled on Sunday evening, July 20, hereby record their sense of the great loss they have sustained in the passing away, from this life, of their friend and fellow-worshipper, Miss Stooke. They voice their gratitude for the many years they have been privileged to worship and work with their generous and devoted friend, whose memory will be treasured, and whose influence will long remain in the lives of many who owe much to her fostering care. To Miss Finch, her devoted friend, and to the Misses Coleman, her nieces, they express their great sympathy in their irreparable loss." The motion was seconded by the junior warden, Mr. A. G. Hopkins, and carried in silence, the whole congregation standing. The funeral took place on Wednesday afternoon, the body being laid to rest in the family grave in the Nonconformist Cemetery. The first portion of the service was held at the New Meeting House, the Rev. J. E. Stronge officiating.

London: Brixton.—Mr. T. H. Terry presided over a large gathering at Brixton, on Thursday, July 24, and expressed the regret of those present that Dr. and Mrs. Cressey had decided to return to America. That congregation had found in them excellent friends, and would miss their genial presence. As it would have been thoughtless to give anything bulky, in view of their voyage, he called upon Master Leslie Wright to present to Dr. and Mrs. Cressey a purse of gold. This was followed by the presentation by Miss Evelyn Ballantyne of a bouquet to Mrs. Cressey, and an illuminated address, as a memorial more lasting than gold. The Rev. W. Copeland Bowie said a few words on behalf of the London ministers. Both Dr. and Mrs. Cressey had identified themselves with the work in London. They were held in the deepest regard, and all would regret that their intimate friendship must cease. He had known that congregation a long time, and he hoped they would show the greatest possible testimony to Dr. Cressey's ministry by seeing to it that none of its good work was weakened. Dr. Cressey, who was deeply touched by the addresses, and by the gifts that had been made, said that during his six years' ministry he had become deeply attached to the English people. Sometimes he had been pained by what English people said of America, and, *vice versa*, by what Americans had said of England. It would be one of his privileges to help remove such misunderstandings, for if there were two nations in the world justified in saying that they could promote the world's peace, they were England and America. It was with the greatest regret that Mrs. Cressey and he left that church, and said good-bye to them all. Mrs. Cressey added a few words of thanks and appreciation.

London: Finchley.—The Rev. Basil Martin, M.A., when in Hereford was president of a large and successful men's adult school. He is anxious to start a school in North Finchley

this autumn, and former adult school members now living in this district, and others interested in the movement, are asked to communicate with Chas. E. H. Carrington, secretary, North-West London Adult School Federation, 11, Willifield-way, Hendon, N.W.

London Lay Preachers' Union.—At its meeting on Monday, July 28, a conference took place on the experiences of members in their open-air work. The president, Mr. Fyson, opened the discussion, giving hints upon various matters of importance in connection with the work. Audiences, he said, might be roughly divided into three classes: Firstly, those who came to "take a rise" out of the religious speaker; secondly, the hostile orthodox; and, thirdly, the intelligent people who were alienated from the orthodox faiths with which they were acquainted. There were usually some of the third class present, and he urged the importance of bearing them specially in mind. Mr. Colyer offered a few observations based mainly upon his experiences of "questions." Mr. Wilkes Smith dealt with the question of good sites, and urged the desirability of establishing more new "causes" in places when open-air work had been done. Mr. Sands laid stress upon the necessity for speaking out of the heart, and for proclaiming Unitarianism as a helpful faith for everyday life. The Rev. J. Arthur Pearson said he was impressed especially by the results of the Van Missioners' work, not in disturbing orthodox peace, but in revealing to scattered and lonely thinkers their fellowship in a world-movement. After a few further words from Mr. Fyson dealing with points raised during the discussion, the meeting closed with the benediction, pronounced by the Rev. J. Arthur Pearson.

Mexborough.—The Sunday School Anniversary services were held in connection with the Free Christian Church on Sunday, July 27, at the Empire Palace, the seating capacity of which was taxed to the uttermost at both services, over 1,000 being present. The new church which is now being built will be available for this purpose next year. Councillor Wood presided at the afternoon service, when the speaker was the Rev. T. Anderson, who also preached in the evening. The scholars, numbering 280, were grouped upon the platform, and special anthems were rendered by the choir. On Monday a tea was held, followed by a social gathering.

Stockton-on-Tees.—The Rev. Arthur Scruton delivered the last of a series of eight open-air addresses in the High-street on Friday, July 25. These addresses, which have been given weekly since June 6, have been listened to by large crowds, chiefly composed of working men of Stockton and Thornaby, and the outlying district, and much enthusiasm has been awakened. At each meeting Mr. Scruton gave a hearty invitation to all who did not attend other churches to come to the Sunday services at the Unitarian Church, and every Sunday a number of strangers have taken advantage of this invitation. Many of these are now attending the services regularly, and some have become members of the church. The average Sunday evening congregation has been doubled since the beginning of the Rev. Arthur Scruton's ministry in April of this year.

Swinton.—A meeting was held at the Unitarian School to welcome the Rev. R. Stuart Redfern, who has just become pastor of the Unitarian Church, on Saturday, July 19, Mr. Walter Johnson, chairman of the Church Committee, presiding. Amongst those on the platform were the Revs. J. J. Wright (Atherton), Neander Anderton (Monton), R. Travers Herford (Stand), Lawrence Stott, L. Artingstall (Congregational), and A. E. Reaveley (Primitive Methodist); Messrs. G. H. Leigh, P. H. Leigh, H. J. Broadbent, J. Wigley, J. Dendy,

J. Mather, and A. Evans. In offering a welcome to Mr. and Mrs. Redfern and family on behalf of the church and congregation, the Chairman said he had confidence and assurance in doing so, because he knew the church and its various organisations so intimately. He asked them to do all they could, individually and collectively, to help Mr. Redfern. Mr. Arthur Evans, one of the superintendents, offered a welcome on behalf of the Sunday school, and in the name of the local Free Church Council the Rev. Leslie Artingstall also extended a warm welcome to Mr. Redfern. The Council, he said, some time ago passed a resolution that delegates from the Unitarian Church should be invited to the meetings, and though he believed that that was hardly constitutional from the National Federation's point of view, he would see, as secretary, that the resolution was carried out. After other cordial expressions from various speakers, Mr. Redfern thanked the audience and speakers in suitable terms for their cordial expressions of sympathy and goodwill.

Taunton.—The resignation of the Rev. John Birks has been accepted by the congregation of the Mary-street Chapel with great regret, and will take effect at the end of September. Mr. Birks, who entered the ministry in 1864, and has thus nearly completed 50 years of service, hopes still to be of use, so far as strength and opportunity permit. He was minister at Taunton from 1870 to 1883, when he removed to Derby, and began a second ministry in the same place in 1908.

Trowbridge: Conigre Chapel.—At a meeting on Monday, July 28, the church and congregation appointed Mr. Frank Bullock, of Atworth, Wilts., to the charge of the pulpit for a period of six months.

Yorkshire Ministers' Union.—A meeting of the Yorkshire Ministers' Union was held at Mill Hill, Leeds, on July 29. Fourteen ministers were present, including the Rev. A. H. Dolphin from Sheffield, and the Rev. John Haynes Holmes, successor of Dr. Collyer. The Rev. J. Dale presided. The Rev. Charles Hargrove was unable to introduce his promised subject, "A New Religion," in consequence of an attack of influenza, from which he has fortunately almost recovered. His place was taken at very short notice by the Rev. J. H. Holmes, who gave a very interesting and vivid account of the position of the Unitarian Churches of America, and spoke of two prominent movements in the religious life of the United States—the High Church, and social reform—both independent but not opposed. He ended on a note of optimism and hopefulness in regard to the future of Liberal Religion in America. A good discussion followed, and Mr. Holmes was warmly thanked for his remarks at the close of the meeting. Afterwards the members were entertained by Mr. and Mrs. Verity at the Mansion, Roundhay Park.

NOTES AND JOTTINGS.

THE TOWER OF LONDON.

"The Tower of London stands, though the Bastille has fallen," says a writer in the *Times*, but it has not been able to withstand the slow decay which will attack the most stoutly-built fortress ultimately, and the process of restoration has already begun. Repairs to the most dilapidated sections have been carried on for some time, and in many places portions of the

walls are being completely rebuilt, but every care is taken to preserve the character of the ancient buildings and harmonise modern constructions with the original work. The most impressive feature of the pile is the great Keep, or White Tower, the original Tower of London, which dominates the shipping in the river. "The line of the old city wall ran close by it, cutting across the area of the enlarged and completed Tower from the waterside to the crest of Tower Hill. Red Roman tiles can be seen exposed at a point between the White Tower and the river, where the boundary of ancient Londinium ran; and in the last few months more of them have been hit upon in another piece of the ancient wall, disinterred beneath the floor of the butcher's shop attached to the barracks, during some excavations for an instalment of hot baths."

THE OLDEST MUSICAL INSTRUMENT IN THE WORLD.

Professor Inayat Khan, of Baroda, Central India, who has come to England (we learn from the *Daily News and Leader*) as a missionary of music to draw the East and West together, plays a seven-stringed instrument called the veena, resembling a sixteenth century lute. It is said to be the oldest musical instrument in the world, and it can produce quarter tones, which is impossible with the modern instrument, and imitate the human voice very closely. The veena produces sounds of great psychological beauty, and seems to be a perfect medium of expression for the feeling that life is "a moan, a sigh, a sob, a storm, a strife." "If music does not come from the soul it cannot be called music," says Professor Inayat, who is a Sufi, and the grandson of Moula Bux, the greatest musician of his age, and the inventor of the notation system for Hindu music. "Musical people in India would consider it unmusical to play or sing from notes, to express the feelings and emotions of other people. Their music comes from inspiration. They sit down at the instrument and express the feelings of their own souls. We give written music only to children when they are being taught their first lessons and exercises."

MORAL INSTRUCTION IN INDIA.

We learn that Mr. F. J. Gould's recommendations as to moral and civic instruction have been substantially adopted by the Bombay Government. His report on the subject is printed as part of a Government Resolution, and has been communicated to the press of the Bombay Presidency, the thanks of the Government being conveyed to Mr. Gould. In September Mr. Gould will again visit the United States, and during the following six months will visit and teach in New York, Philadelphia, Boston, Washington, Albany, Rochester, Pittsburg, Chicago, Milwaukee, Madison, St. Louis, and other well-known towns, the arrangements having been made by Professor F. C. Sharp, of the University of Wisconsin.

THE PLAGUE OF ADVERTISEMENTS.

Perhaps, if ever we follow the example of France and Germany, and establish Ministry of Fine Arts, some real effort will be made to diminish the number of advertisements on railway stations and public hoardings, and to encourage the poster-artist to aim at beauty in colouring and design as much as he now aims at novelty and grotesque humour. We believe Mr. Hassall has recently said that beauty of design and subject is not what is wanted in a poster, because that only soothes the eye without provoking curiosity. This may be the advertiser's view of the matter, but the advertiser has had his own way too long, and it is only necessary to walk along the Embankment at night to realise how utterly the commercial instinct destroys that sense of the fitness of things which should have saved us from the flashlight advertisements facing Cleopatra's Needle. Captain Murray's Advertisements Regulation Bill, should it become law, will, it is hoped, do something to remove many of the offences against good taste in this respect which have increased of late years. It proposes that the exhibition of all advertisements on land or buildings shall be subject to regulations and under the control of the local authorities, power being given to prohibit those which do not relate to the land or building on which they are exhibited. Power is also given to prohibit moving or flashlight advertisements. It is proposed that local authorities may deal with parts of their district differentially, so that they may prohibit "alien" advertisements in rural and residential areas, and regulate those in the business parts of towns or villages.

THE PROGRESS OF COUNCIL SCHOOLS.

Some interesting figures have been issued by Mr. Pease, showing the progress of the civic as compared with the sectarian schools. They are as follows:—

	August, 1902.	July, 1912.
England:		
Council Schools.....	5,021	6,999
Voluntary Schools ...	13,463	12,048
	18,484	19,047
Wales:		
Council Schools.....	922	1,197
Voluntary Schools ...	805	658
	1,727	1,855

This shows that, while the total number of elementary schools is increasing, the number of voluntary schools is diminishing. The average numbers on the registers also go to prove that the Council school is winning its way, especially in the towns.

	August, 1902.	July, 1912.
England:		
Council Schools...	2,493,145	3,252,329
Voluntary Schools	2,955,693	2,328,450
Total	5,448,838	5,580,779
Wales:		
Council Schools...	284,982	363,514
Voluntary Schools	118,456	89,648
Total	403,438	453,162

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

BY PHILIP H. WILLIAMS, F.C.A.

AUG. 2, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

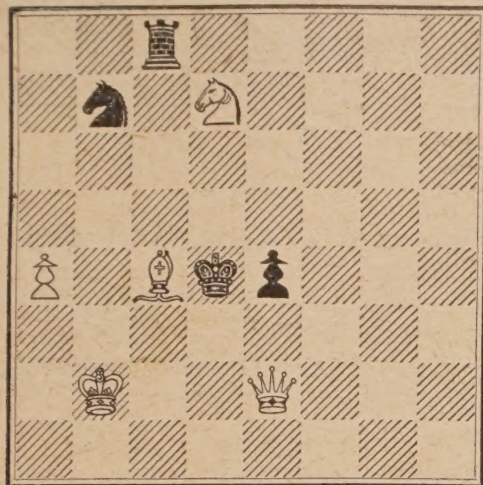
PROBLEM No. 17.

BY PHILIP H. WILLIAMS.

(Specially contributed.)

BLACK.

(4 men.)



WHITE.

(5 men.)

White to play and mate in two moves.

SOLUTION OF No. 15.

1. B. QKt2 (key-move).

Correctly solved by Thomas Bulman, F. S. M., Geo. Ingledew, the Rev. B. C. Constable, R. E. Shawcross, W. E. Arkell, E. Wright, W. T. M., W. Clark, the Rev. I. Wrigley, A. H. Ireland, G. Hare-Patterson, A. Mielziner.

ANSWERS TO CORRESPONDENTS.

NOTE.—Owing to the holiday movements of the Chess Editor, there may be some little delay in acknowledgments.

G. PEGLER.—What about 1.... P. Q6, ch? How do you mate?

E. HAMMOND.—I will try and arrange an extra diagram later on.

WEEKLY TIMES (Melbourne).—Thanks; I will arrange an exchange as you suggest.

Three-movers.—The majority seem to wish for an occasional three-mover, and I will from time to time give an example of the longer problems. I will not select difficult ones, however, especially in these holiday months. Those who have never tried to solve three-movers need not fear insuperable obstacles to successful analysis. An examination of an average three-mover will show that it possesses beauties not to be found in shorter problems. Since, in two-movers, White has only one move besides the actual mating one, that move should be well concealed.

But in a three-mover, White has an intermediate move, and this may be, and frequently is, a check or some powerful attack which would not be considered artistic as a first move. This, of course, means that much more scope is afforded the composer, and, to a certain extent, more extended analysis for the solver.

Old-Fashioned Problems.—Seventy years ago composers of chess problems looked on three-movers as quite trivial affairs, and the length of solutions was invariably longer. Four-movers were the standard, but owing to much more limited ideas of construction, they were far from difficult to solve. Sometimes all four moves were checks, and many men were added for appearance, merely to give the situation a "game-like" aspect. These methods are now quite out of date. In No. 17 no doubt Black force could be added without destroying the scheme, but it would certainly offend the tenets of modernity. Another Black R on QR sq., for instance, would give more apparent weight to Black, but it would be quite useless, though it would not interfere with the composer's theme.

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(President: Mr. WM. CARTER, Parkstone)

has been formed by a few friends who have found from experience that, for Continental Holidays, a small party working in a friendly co-operative manner can obtain at less cost all the advantages offered by professional agencies, without the attendant disadvantages.

PROGRAMME FOR 1913.

Tour.

10 Aug. 16, LUGANO £9 9 0
Hon. Conductor: Mr. WM. CARTER.

10a Aug. 22, MONTREUX and ZERMATT, one week at each £10 0 0
MONTREUX only, 14 days £8 0 0
Hon. Conductor: Councillor W. J. ROYSTON.

11 Aug. 29, INTERLAKEN £8 12 6
Hon. Conductor: Rev. T. P. SPEDDING.

No extras. The above prices are for 14 days, Hotel, and include full Programme of Excursions. Further particulars from the

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale). JOHN HEYWOOD, Deansgate.—Saturday, August 2, 1913.

* Regarding Advertisement Rates see inside Front Cover.